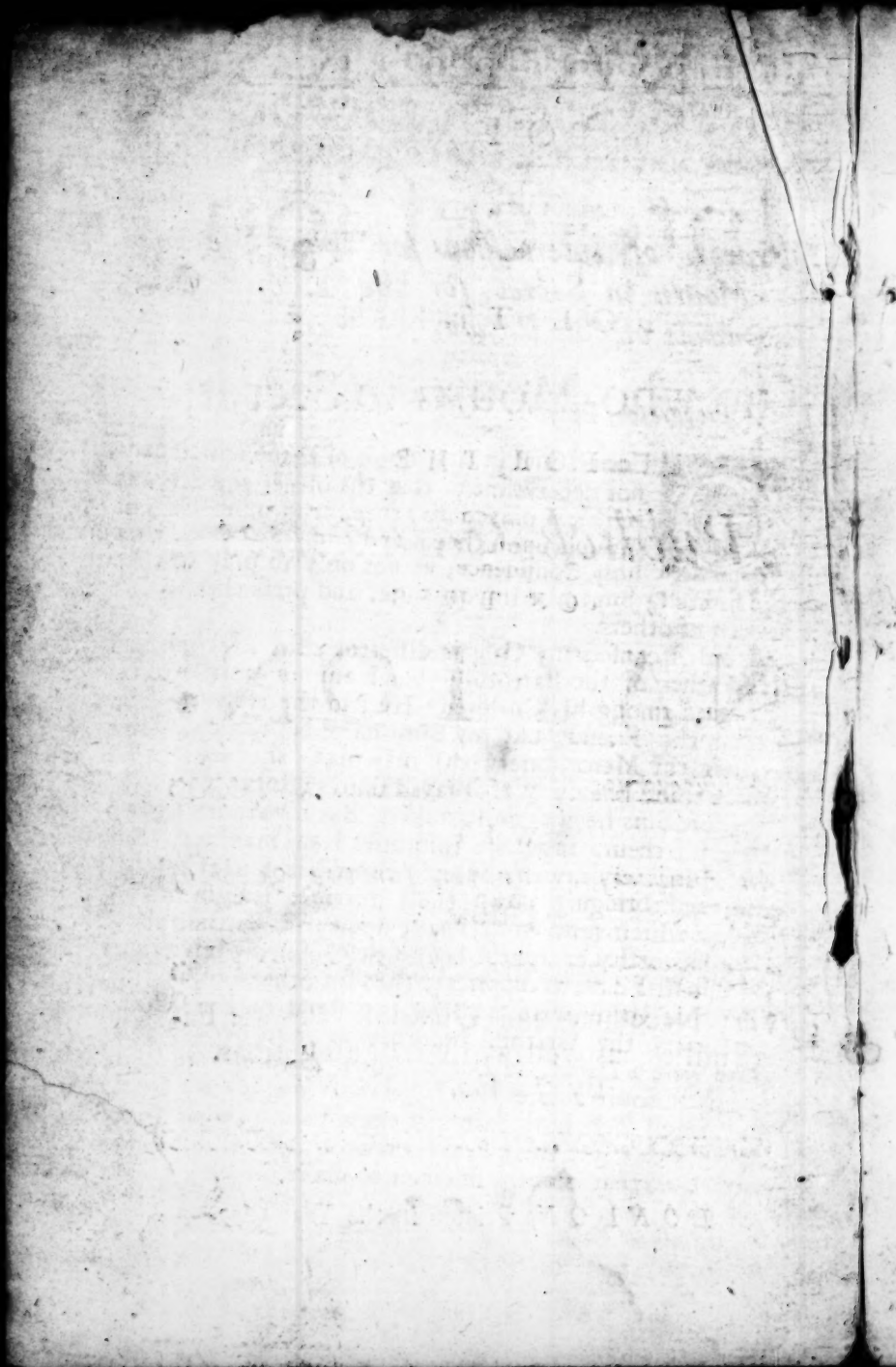


PRAYERS
OF
Intercession
FOR THEIR
Use who Mourn in Secret,
FOR THE
Publick Calamities
OF THIS
NATION.

WITH
*An Anniversary Prayer for the 30th of
January.*

Very Necessary and Useful in Private Fa-
milies, as well as in Congregations.
By *Jo. Huit, D. D.*

L O N D O N, Printed in the Year 1659.



*Prayers of Intercession for their Use who
Mourn in Secret for the Publick Calamities
of this Nation.*

A Preparatory Prayer.



Lord, I find in that Book of thine which cannot deceive me; that the oftner thy Servant *Abraham* prayed to thee, the more he got ground upon thee, and came at last to that holy Confidence, as not only to pray to thee for himself; but to be importunate, and press thee in the behalf of others.

Lord, I confess my Case is different; for *Abraham* was the Father of the Faithful; but I am not worthy to be reckoned among his Children: He had the Honour to be called thy Friend; but my Sins have been such, that (unless thy Mercy interveen) may make thee look upon me as thine Enemy. He prayed unto thee for a People, of whose Sins he was no Partaker; But my Address is to thee, for them, in whose Iniquities I am involved, and have some way or other deeply contributed to the hastning and bringing down those terrible Judgments of thine, which now lye so heavy upon us: So that alas! I am unworthy to appear before thee, for my self; and how shall I dare to supplicate thee for others.

O that there were a *Moses*, to stand in the Gap to turn away thy wrathful Indignation from us! O that there were a *David*! a *Daniel*! or a *Jeremiah*! to pour out their Souls before thee: yet hear me, O my God; for though these holy Saints of thine have now no being upon Earth; yet their Prayers remain upon Record, for every Soul that mourns in secret to make use of.

O Holy and Blessed Spirit! kindle but the same fervency in my Heart (while I repeat their Words) as was in them, and I know I shall be heard.

*King David's Prayers for the Church and People.**The First Prayer.*

O God! wherefore art thou absent from us so long?
 or, why is thy Wrath so hot against the Sheep of
 thy Pasture?

O think upon thine Inheritance, whom thou hast
 purchased, and redeemed of old!

Lift up thy Feet, that thou mayest utterly destroy
 every Enemy that hath done evil in thy Sanctuary.

For behold! they break down all the carved Work
 thereof with Axes and Hammers.

Yea, they have said in their Hearts, let us make ha-
 vock of them altogether: and thus have they designed
 to ruine all the Houses of God in the Land.

But, O God! how long shall the Adversary do this
 Dishonour? How long shall the Enemy blaspheme thy
 Name: for ever.

Arise, O God! maintain thine own Cause, remember
 how the foolish Man blasphemeth thee daily.

But O deliver not the Soul of thy Turtle Dove into
 their hands; for the Presumption of them that hate thee,
 encreaseth more and more.

O God make speed to save us.

O Lord make haste to help us.

*The Second Prayer.*

O Lord God of Hosts, how long wilt thou be angry
 with thy People that prayeth?

How long wilt thou feed us with the Bread of Tears,
 and give us Plenteousness of Tears to drink?

O turn us again; thou God of Hosts! shew us the
 Light of thy Countenance, and we shall be whole.

Remember that thou diddest once plant a Vine among
 us, and when it had taken root, it filled the Land.

Our Hills were covered with the Shadow of it, and
 the Boughs were like the goodly Cedar Trees.

But now thou hast broken down her hedge, so that
 all they that go by, pluck off her Grapes.

The wild Bore of the Wood doth root it up; and the
 Beasts of the Field devour it.

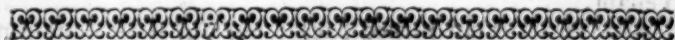
Yet

Yet turn us again, O Lord God of Hosts, shew us the
Light of thy Countenance, and we shall be whole.

For we will not go back from thee: O let us live, and
we shall call upon thy Name.

O God make speed to save us.

O Lord make haste to help us.



The Third Prayer.

Hold not thy tongue, O God, keep not still silence,
refrain not thy self, O God.

For lo thine Enemies make a murmuring; and they
that hate thee, have lifted up their Head.

They have imagined craftily against thy People, and
have taken counsel against thy sacred Ones.

Behold! they have cast their Heads together with
one consent, and are confederate against thee.

They have said, come and let us root them out, that
they may be no more a People, and that their Name
may be no more in remembrance.

They come daily round about us like Water; and com-
pass us together on every side.

But, O my God! make them like unto a Wheel; and
as the stubble before the Wind.

Who say, let us take unto our selves the Houses of
God in possession.

O make their faces ashamed! O Lord, that they may
seek thy Name.

O God make speed to save us.

O Lord make haste to help us.



The Fourth Prayer.

O God thou hast cast us out, and scattered us abroad;
thou hast been displeased at us: O turn thee unto
us again.

Thou hast moved the Land, and divided it, O heal
the Sores thereof; for it shaketh.

Thou hast shewn thy People heavy things, and given
us a drink of deadly Wine.

Thou

And let his Adversaries be cloathed with shame: But upon his Head let his Crown flourish.

O help him against his Enemies! for Vain is the help of Man.

O God make speed to save him.

O Lord make hast to help him.



Jeremiah's Lamentations Prophetical of these times.

HOW hath the Lord covered us with a Cloud in his Anger? And cast down from Heaven unto the Earth, the beauty of our Israel; and remembered not his Foot-stool in the Day of his Wrath?

For lo! he hath bent his Bow as an Enemy; he hath swallowed us up, and hath not pitied; he hath made desolate the Kingdom, and the Princes thereof.

He hath cast off his Altars, and abhorred his Sanctuary; and hath given into the Hands of the Enemies, the Walls of his Pillars.

He hath caused our solemn Feasts, and Sabbaths to be forgotten; and hath despised in his Indignation the King and the Priest.

For the Lord hath now accomplished his fury, he hath poured out his fierce anger; he hath kindled such a fire in Sion, as hath devoured the Palaces thereof.

For the Sins of the Prophets, and the Iniquity of the Priests who have shed the Blood of the Just in the midst of her.

For the Breath of our Nostrils, the anointed of the Lord, hath been taken in their Pits; of whom we said, under his shadow we shall live in Peace.

But we have transgressed, and have rebelled, and thou hast not pardoned.

And therefore our Eyes have as yet failed us in our vain help: for in our watching we have watched for a Nation, that could not save us.

Behold, O Lord, and consider to whom thou hast done this?

O Lord, thou hast seen his wrong; judge thou his Cause.

Thou hast seen all their vengeance, and all their imaginations against him.

Thou hast heard their Reproach, O Lord! and all their imaginations against him.

The

The Lips of those that are risen up against him; and their devices against him all the Day.

O God make speed to save him.

O Lord make haste to help him.



The Second Prayer.

Remember, O Lord, what is come upon us? consider and behold our reproach.

For our Inheritance is turned unto Strangers; our Houses to Aliens; our Necks are under Persecution; we labour and have no rest.

Our Fathers have sinned, and are not; we have born our Iniquities.

The Servants rule over us; and there is none to deliver us out of their hands.

Our Elders have ceased from the gate; and our young Men from their Musick.

The Joy of our heart is ceased, our Dance is turned into Mourning.

For the Crown is fallen from our Head; and we unto us that we have sinned.

For this our heart is faint, for these Things our eyes are dim.

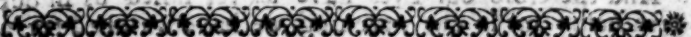
But wherefore dost thou forget us for ever? and forsake us so long time.

O turn thou us unto thee, O Lord, and we shall be turned; renew our Days as of old.

And do not utterly reject us; be not for ever wrath against us.

O God make speed to save us.

O Lord make haste to help us.



Daniel's Prayer and Confession, in the behalf of himself and his People.

O Lord, the great and dreadful God! we have sinned and done wickedly; and have rebelled, even by departing from thy Precepts, and from thy Judgments.

Neither have we hearkned to thy Servants the Prophets, which spake in thy Name to our Kings, our Princes, and our Fathers, and all the People of this Land.

O Lord, Righteousness belongs unto thee, but unto us Confusion of face as at this day; unto all that are near and far off through all the Countries, whether thou hast driven them, because of the trespass that they have trespassed against thee.

For we have not obeyed the Voice of the Lord our God, and therefore the Curse is poured out upon us.

Even such a Curse, as that under the whole Heaven hath not been done to us.

But now, O Lord our God, according to all thy Righteousness; I beseech thee, let thine anger, and thy fury be turned away from us.

Hear the Prayer of thy Servant, and cause thy face to shine upon thy Sanctuary, which is now desolate.

O my God, encline thine ear, and hear, open thine eyes, and behold our desolation.

For I do not present these Supplications before thee for mine own Righteousness, but for thy great Mercies.

O Lord hear, O Lord forgive, O Lord do, delay not, for thine own sake, O my God, and for thy Peoples sake that are called by thy Name.

O God make speed to save us.

O Lord make haste to help us.



Prayers for the KING.

The First Prayer.

Lord, remember our distressed King and all his troubles. Let thy Hand hold him fast, and thine Arm strengthen him.

Let not the Enemy be able to do him violence, or the Son of Wickedness hurt him.

Let thy Truth and Mercy be ever with him, and in thy Name let his Throne be exalted.

O be thou his Father, his God, and his strong Salvation. And let him be as thy first born, and glorious among the Kings of the Earth.

O God make speed to save him.

O Lord make haste to help him.

The Second Prayer.

O Most Powerful Lord God, the only Disposer of all the Kings and Kingdoms on the Earth, who for the Punishment of the crying Sins of this Nation, hast extinguished our Glory, and cast the Throne down to the ground : Give us not over utterly to Ruin and Confusion, but bring back yet in thy good time the Heir of these Kingdoms, like the Sun with healing in his Wings, to repair the Breaches already made, and prevent the Desolations that threaten us.

And however thou hast been pleased to cast a Cloud upon him in the Morning of his Days, yet leave him not in this Storm ; forsake him not, thou that art the God of his Salvation, but look upon his Wrongs and have compassion on his Innocency and Suffering.

O let it never be in the Power of Man to bar him from the Throne, to which by his Birth thou hast designed him ; but guide him with those Councils, and prosper him with that Success, as may settle him in his Throne in Peace.

Or if the Guilt and Wickedness of his Opposers shall still continue to hinder this, do it after thine own way, O God with thy mighty Hand and stretched-out Arm, that they may both know and feel that Thou art the Protector of Kings, and the Refuge of them who have no other Trust but in Thee, grant this, O God, for the Glory of thy Name, and the Comfort of thy desolate Church and People, *Amen.*

*The Third Prayer.*

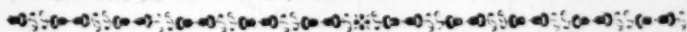
O Most Merciful God, the only Sanctuary of sad and distressed Souls, look down, I beseech thee upon thy Servant, who here with bended Knees and a wounded Spirit prostrate myself before thee ; for wo unto us, we have lived to see the Crown fallen from our Heads, and the Glory departed from our *Israel* ; even the anointed of the Lord driven to fly before wicked Men, and they who have divided his Inheritance, triumphing over him.

But thou, O Lord, how long shall bloody Designs and Rebellious Imaginations prosper ? Shall not the Judge of the whole Earth do right ? Or hast thou forgot to be gracious ? and shut up thy tender Mercy in Displeasure ?

O

O no, thou art the same God, who in the midst of Judgment remembreth Mercy; Thine Arm is not shortened, that thou canst not save; nor thine Ears heavy that thou canst not hear. Arise thou, O God, arise; let the World see that thou art the Father of the Fatherless, and Helper of them to right that suffer wrong. Shew it, O Lord, especially at this time in multiplying all thy Comforts on our distressed King. And as thou hast strangely and wonderfully delivered him from those, who so eagerly hunted after his Life, so let it appear to the World, that thou hast not done this to make him the more miserable, or to continue him in the condition of an Exile; but rather, that thou hast reserved him for faithfuller Hands and fairer Opportunities, and more prosperous Successes: And though this were not the time, nor this the means, by which thou hadst designed to restore the Kingdom to him; yet that thou hast not yet forsaken him; but that he is still in thy Care, still under the Shadow of thy Wings, who alone art able to do more for him than we can pray for; and gloriously to bring him back again by ways we cannot think of. In the mean time, O Lord, whilst thou thinkest fit to keep him under the sharpness of this Discipline, teach him to kiss the Hand that chastens him, and humbly to submit his Earthly Crown to thy divine Will and Pleasure; as knowing that thou canst, either restore him that (when it seems good to thee) or give a Crown infinitely more glorious, which no Man can take from him.

Lord, he is more precious to thee, than he can be possibly to us; dispose of him therefore, in the Multitude of thy Mercies; and let thy holy Spirit take so full Possession of him and Guidance, that among all the Difficulties of his most perplexed Affairs, he may constantly continue his Duty towards thee, and live and dye thy faithful Servant in Jesus Christ, *Amen.*



A LITANY of Intercession.

Preparatory Ejaculations to precede the LITANY.

O That thou wouldest hear me, O God! that thou wouldest so prepare my Heart, that thou mayest hear me!

That thou wouldst hear me yet once more, though I am but Dust and Ashes!

That thou wouldst hear me for all those, whom by the bonds of Duty, of Charity or Affection, I am bound to pray for.

O Lord, bear my Prayers.

And let my Cry come unto thee.

The LITANY.

That it may please thee, O God, to bless the whole Catholick Church of thy Son Christ; and as it hath been planted in his Death, and watered with his Blood; so it may be still nourished by his Sacraments, and governed by his Word; that the Uncharitableness of Men may not make the Rents and Divisions of it wider, and that howsoever we may differ in the Superstitions, the Foundation of Christian Faith may never be cast down.

O hear me for thy Son Jesus sake.

That it may please thee, to look compassionately on this persecuted Part of thy Church, now driven from thy publick Altars, into Corners and secret Closets; that thy Protection may be over us, where ever we shall be scattered, and a Remnant preserved amongst us, by whom thy Name may be glorified, and thy Sacraments administered, and the Souls of thy Servants kept up upright, in the midst of a corrupting and of a corrupted Generation.

O bear me for thy Son Jesus sake.

That it may please thee to be gracious to Him, who was once designed by thee to be the nursing Father of this thy Church; but for the Sins both of Priests and People, is now cast out, as an unprofitable Branch; and that in thy due time, thou wouldst deal with him according to the Innocency of his Person, and Justice of his Cause.

O bear me for thy Son Jesus sake.

That it may please thee to comfort him in the sadness of his Spirit, and guide him in the Perplexities of his Mind, and support him in streights and necessities of his Fortunes: To raise him Friends abroad, to convert or confound the Hears of his Enemies at home; To do some mighty Thing for him, which I in particular know not how to pray for; and by the secret windings and powerful

powerful workings of thy Providence, to make the Stone, which these foolish Builders have refused, the head Stone of the Corner.

O hear me for thy Son Jesus sake.

That it may please thee to preserve him with an unspotted Soul, and an unshaken Faith, and that no Splendor of any earthly Crown may so dazzle him, as to make him forget either himself or thee; or to do any unworthy thing to lose that Heavenly Crown, which thou hast prepared for him; and nothing but his Sins is able to keep from him.

O hear me for thy Son Jesus sake.

That it may please thee to shew mercy to the Queen, his Mother, the Dukes his Brethren in Exile with him, and the rest of that scattered and oppressed Family; to guide them with thy Counsels, to defend them by thy Power, to provide for them in thy Mercy; and to make them in their several ways Instruments of thy Glory, and our Happiness.

O hear me for thy Son Jesus sake.

That it may please thee to deal graciously with that Remnant of the loyal Nobility, and all others of that ruined Side; who have chosen rather to suffer in thy Cause, than to participate with the Sins of a more successful Party.

O hear me for thy Son Jesus sake.

That it may please thee to spread the Wings of thy Protection over all those, whom thou hast made near or dear unto me, to preserve them safe in Body and Soul, from the Snares of their Enemies, and the Iniquities of the times, that no Sin may lay waste their Consciences, nor Evil come near their Dwellings.

O hear me for thy Son Jesus sake.

That it may please thee to recompence all those whom thou hast raised to be Instruments of any good to me; such as have taken care of my Soul, and instructed me in the way to Heaven; such as have counselled me when I have gone astray; supplied me in my Wants, comforted me in my Heaviness, and have had that high Charity for me, as to reprove me when I have sinned.

O hear me for thy Son Jesus sake.

That it may please thee to let the Day spring from on high, shine upon all those that sit in Darkness, and in the Shadow of Death; who either do not know thy Name,

or

or knowing it are carried by strong Delusions into the ways of Error and false Perswasion.

O hear me for thy Son Jesus sake.

That it may please thee to confirm those, who as yet stand fast on the Foundations of thy holy Truth; that neither the Persecution of the Church, in which they were baptized; nor the Tentations of the Times, nor the Snares of cunning Men, who watch all Advantages, may make them fall from their first Faith, and miserably wander after their own Imaginations.

O hear me for thy Son Jesus sake.

That it may please thee to comfort and raise up those weak and dejected Spirits, which are ready to sink under the burthen of a troubled and affrighted Conscience; that as thou hast shewed them their Sins, and the Punishments due for them; so thou wouldest shew them their Saviour, and by directing them, to lay hold upon his Cross; keep them from a final and everlasting Shipwrack.

O hear me for thy Son Jesus sake.

That it may please thee to hear the Groans and Cries of all that are afflicted, either outwardly or inwardly; in Body or Soul; especially such who being oppressed for Conscience sake, have no Place to fly unto, nor no Man careth for their Souls.

O hear me for thy Son Jesus sake.

That it may please thee to listen compassionately to the deep sighing of the Prisoners, and by thy mighty Power, to deliver such, who for obeying thee and a good Conscience, are or shall be designed to Death or Ruin.

O hear me for thy Son Jesus sake.

That it may please thee to soften the Hearts of all unrighteous Judges, who now have the Power over us; and to make them know with trembling, that there is a Judge higher than they.

O hear me for thy Son Jesus sake.

That it may please thee to forgive all who more particularly are Enemies to me or mine; all that have any way traduced or slandered me; even to turn their Hearts, and to extend thy Charity to them in all those degrees of Mercy, which I desire may be shewn to my own Soul.

O hear me for thy Son Jesus sake.

That it may please thee to hear all those Servants of thine, who either have the Charity to pray for me, or desire

desire my Prayers for them ; but above all, that it may please thee to hear the Prayers of thy Son Jesus Christ, who now sits gloriously on thy right Hand, to interceed both for me and them.

O hear me for thy Son Jesus sake.

O Lord, hear my Prayers, and let my Cry come unto thee.

O Lord, Pardon my Prayer, and let not my Sins, and my Unworthiness interpose between thy Mercy-seat and me, Amen, Amen.

A Prayer for the Church.

A Lmighty and Everlasting God ; who only workest great Marvels, shew the Riches of thy Goodness to thy desolate and persecuted Church, that now sits mourning in her own Dust and Ruins ; torn by Schism, and stripped and spoiled by Sacrilege. And thou, who after long Captivity didst bring back thy People to rebuild their Temple, look upon us with the same Eyes of Mercy.

Restore us once again the publick Worship of thy Name, the reverent Administrations of thy Sacraments ; raise up the former Government both in Church and State, that we may no longer be without King, without Priest, without God in the World ; but may once more enter into thy Courts with Praise, and serve thee with that Reverence, that Unity and Order, as may be acceptable in thy Sight, through Jesus Christ our Lord, Amen.

A Prayer for the Queen Mother, and the Royal Progeny.

A Lmighty God, the Fountain of all Goodness, we humbly beseech thee to be gracious to the Queen Mother, to comfort her in her sad Afflictions, and to direct her Ways and Counsels, as may conduce to the settling of her Posterity here in Peace ; enlarge thy Blessings on all the Branches of the Royal Family : Those that are driven to fly for Refuge into foreign Parts, take them all into thy Care ; cover them under thy Wings, and in thy due time make them so many Instruments of thy Glory, and our Happiness, through Jesus Christ our Lord, Amen.

A Prayer for the Afflicted.

O Lord God, Merciful and Gracious, the only Sanctuary and Refuge for those that are in Misery and Trouble; hear, I beseech thee, the Groans and Cries of all that are afflicted outwardly or inwardly; in Body or Mind; especially such, who suffer in a righteous Cause; whose Loyalty hath been more dear unto them than their Fortunes; and a good Conscience more than their Lives.

Consider them, O God, in their several Extremities, whether at home or abroad, comfort them in their Distresses, supply them in their Wants: Let the sorrowful sighing of all that are oppressed come before thee, and by the greatness of thy Power, preserve thou those that are appointed to dye.

Convert and soften the hard Hearts of their implacable Enemies, and assuage their thirst of Blood, which still cries more and more; or if thou otherwise hast decreed to bring any more of us thro' the red Sea, into the Land of Promise, prepare us for this Passage, and guide us by thy Blessed Spirit, thro' the Shadows of Death, continue our Christian Courage and Constancy to the utmost; strengthen our Faith, confirm our Hope, and let our Charity overflow even to the forgiving of them, by whose unjust Sentence we perish; that so dying in thy Peace, we may enter into the Joys prepared for us, thro' the Mediation of our Saviour, who hath gone the same way before us, even Jesus Christ the Righteous, *Amen.*

Psalms 10. Verse 1.

Why standest thou so far off, O Lord; and hidest thy Face in the needful Time of Trouble?

Psalms 8. Verse 1, 2, 3.

Lord, how are they increased that trouble us, many are they that rise up against us, many there be that say of our Souls, there is no Help for them in their God.

But thou, O Lord, art our Defender, thou art our Worship, and the Lifter up of our Head.

Jeremiah 10. Verse 24.

Correct us, O Lord, and yet in thy Judgment, not in thy Fury, lest we should be consumed and brought to nothing.

Psalms 130. Verse 3.

If thou wilt be extreme to marke what is done amiss; O Lord! who may abide it?

A Prayer.

O Thou most blessed Judge Eternal! We the unworthiest and sinfulness of all the Children of Men, that have so long abused and prophaned thy Mercies, provoked thy Judgments, unsheathed thy glittering Sword, forced all the Arrows and Darts out of thy Quiver, and with our multiply'd, abominable, crying Sins, brought down a Desolation on a most pleasant Land; that former delight of thine, the Glory of all Lands: We, that after thy Wrath was poured out upon us, have yet further encreased our Sins, as thou hast increased the Weight and Number of, thy Judgments on us, and walked most unprofitably and obdurately under all thy Discipline and Visitations, suffered all thy pious Methods of reducing us, thy Admonitions and thy Stripes to be utterly lost and frustrate amongst us: And now the Axe is laid to the Root of the Tree, and above all, the Sword of Violence died with the Blood of thine Anointed among us, and with that, all the bloody Presages, that we cannot without Horror, but apprehend a final utter Vastation threatned to a long flourishing Church and Monarchy; are yet so far still from bringing forth meet Fruits of Repentance, that we have not as yet attained to any degree of Sight, or Sense, or Acknowledgement of our Estate; much less to a hearty Humiliation or Contrition before thee, for those Sins that have fetch'd down this Vengeance upon us: We do now at length, in the Bitterness of our Souls, most heartily desire to cast down our selves prostrate before thee, to put our Hands upon our Mouths, and our Mouths in the Dust, and acknowledge all Honour and Glory to be due to thee, whatsoever becomes of us, tho' it be in the Shame, and Confusion, and Condemnation both of our Bodies and Souls.

This is our only Portion, O Lord; this is the mildest that we have reason to expect to receive from thy Judgments, in Retribution to our Sins; and whatsoever is less than this, whatsoever the Bitterness of our Cup in this Life, tho' thou shouldst cast us into the Place of Dragons, and give us to drink of the Wine of Astonishment, the most stupifying deadly Potion: If thou shouldst number us all to the Sword, or pour out thy Fire and Brimstone upon us; yet if by this chastening of us here, thou please to rescue us from that

sadder Doom of being condemned with the World; this is a most ineffimable Mercy of thine, beyond all that we have hitherto so unworthily enjoyed. O Lord, we desire and profess to acquit thy Justice in thy Proceedings, to admire thy Patience and Long-suffering, to adore the infinite Bounty of thy Goodness towards us, that we have not been as *Adamah* and *Zeboim*, as *Sodom* and *Gomorrhah*! that we have had this Day the Liberty to approach unto thee: O Lord, if it may at length be thy good Pleasure to come home to every of our Souls, to strike our Hearts, to break up this fallow Ground of ours; that all thy precious Seed be no longer so cast away among Thorns, and by the Power of thy mighty controuling Spirit, that thou wilt once subdue all the Resistances of our Spirits, against this most just, most holy, most reasonable Motion of Humiliation within us; O Lord, this is the one earnest desire of our Souls, that hath cast us this Day low before thy Footstool, with Cries and Tears, and earnest Groans; that thou wilt have Mercy upon us, that thou wilt thus powerfully reveal thy self unto us, who hast thus long smitten and importunately called unto us; that being at last returned unto thee, in Confession of our Sins and Confusion of Face, we may be capable of thy Return to us, of the further Impressions of thy Grace; and never more contradict, quench, or grieve that Holy Spirit of thine, which hath so long wrestled and contended with us; That so at length, it may be seasonable with thee to give us the Comfort of thy Help again; and the Confidence to approach thy Presence, to praise that Majesty, that hath not cast out our Prayers, nor turned his Mercy from us: *To whom we desire to ascribe all Honour, and Glory, and Power, and Praise, now and for ever, Amen.*

A Confession of Sins.

O Lord, great and wonderful God, keeping Covenant and Mercy to them that love thee, and to them that keep thy Commandments: We have sinned with our Forefathers; We, our Kings, our Priests, and our Nobles, and all the People of the Land, and have rebelled even by departing from thy Precepts and thy Judgments.

By

By our impious and godless Thoughts of thee, our Confidence in the Arm of Flesh, by placing our Affections too much upon earthly things, by neglecting to love and delight in thee, by presuming of thy Mercies; and yet continuing in our Sins, we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By our want of Reverence to thy Service, not considering the Awfulness of thy Presence, and the Honour due to thee in thy House, by our formal and hypocritical Worship, by open Prophanation and Sacrilege; by shews and pretences of Piety, to cover our worldly and wicked Designs; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By vain and rash Oaths, Blasphemies and Perjuries; especially, our careless Breaches of Oaths, made to our Sovereign, forgetting that such are the Oaths of God; and that thou thy self in a more especial manner, art a strict Avenger of them by our Execrations of our Selves and Brethren, and our Enemies; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By our undervaluing thy publick Service, and neglecting to bear a Part in it, by mispending of that time, either there or elsewhere, in wanton or worldly Thoughts and Employments, and not keeping the Spiritual Sabbath unto thee, in serving thee truly all the Days of our Life, [By not duly observing the Times of Festivity or Fasting, appointed by just Authority, according to the Example of thy People in all Ages] we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By not duly acknowledging thine Ordinance and Authority, or the Persons of our Superiors, by speaking evil of Dignities, and reviling the Rulers of thy People, by groundless Jealousies and Suspicions, and misjudging and censuring their Actions, and at last proceeding to that highest and most horrible Pitch of Violation of that Image of thine imprinted on them,

by being as a People that strive with their Priest, by not obeying those that have Rule over us, and not submitting our selves to them, who by appointment watch over our Souls, by neglecting the Care of those committed to our Charge, not correcting those Sins, which cried loud for exemplary Punishment; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By rash Anger and Malice, Hatred and Revenge, and the bloody Effects thereof; by uncharitable Contentions and Divisions, Factions and Animosities, by Cruelties, Unmercifulness, and communicating in the Sins of Blood; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By the manifold Sins of Uncleanness, by seeking or not avoiding the occasions thereof, by Idleness, Intemperance and Drunkenness, by immodest Words and Gestures, by our shameless boasting or not blushing at those Sins, we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By Theft, Rapines, and Oppression; by vexatious Suits so much practised and countenanced; by Exactions, by unjust Gains in bargaining, by defrauding the Labourer of his Hire, by want of due Care in expending what we have, and a good Conscience in acquiring more, we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By Lying, Detraction, and contumely by censuring and rash judgments, by false Witness, and perverting the course of justice, we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By Desire of Change and Uncontentedness in our Estates, by giving our selves over to lustful, covetous and inordinate Affections, by Desire of Peace, not so much for thine own Honour, or the publick Good, as the Satisfaction of our own private Lusts, by neglecting Acts of

of Charity, and doing as we would be done unto, and not doing our Duty in that State of Life, unto the which it hath pleased thee to call us; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By our want and neglect of those necessary Christian Duties of Humiliation and godly Sorrow for Sins, of due Indignation and Revenge upon our selves for them, of confessing and forsaking of Restitution and Satisfaction to others, and by not bringing forth Fruits worthy of Repentance; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By Impatience under thy correcting Hand, by not endeavouring our Amendment by it, in reflecting upon our Sins, as the Causes of it, by despising thy Chastisements, in not rejoicing in Tribulations, and not glorifying thee that hast counted us worthy to suffer for Righteousness sake; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By fretting our selves because of the ungodly, and being envious at the evil doers, by not loving our Enemies, not blessing them that curse us, not doing good to them that hate us, not praying for those that despitefully use us, and persecute us; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By presuming to do evil that good may come thereon, by placing Piety in Opinions, by straining at Gnats and swallowing of Camels, by scrupling at Things indifferent, and making no Conscience of known Sins, we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

By running into open Prophaneness, under Colour of avoiding Superstition; by guiding our Conscience by Humours, Fancies, and not by the certain Rules of thy Law; by having itching Ears, and heaping to ourselves Teachers, and by having Mens Persons in Admiration because of advantage; we have provoked and rebelled against thee:

*O Lord, Righteousness belongs to thee, But unto us
Confusion of Face, as at this Day.*

By our unreformed continuing in our former Sins, since thy heaviest judgments came out against us, our not melting, not turning to thee in Humiliation and Contrition, and Change of Life, or not preparing to meet our God, when he is come out in Fury against us, we have provoked and rebelled against thee:

*O Lord, Righteousness belongs to thee, But unto us
Confusion of Face, as at this Day.*

By those open or secret, but still unmortified crying Sins of a wretched People, which have so enraged a long suffering God, as to deliver up our Glory, the Joy of our Hearts, and the Breath of our Nostrils, into the Power and Malice of bloody Men, to be assaulted with a Rage that reacheth up to Heaven, we have provoked and rebelled against thee:

*O Lord, Righteousness belongs to thee, But unto us
Confusion of Face, as at this Day.*

By our fatal Stupidity, under this Vengeance of thine, our Want of Zeal, of Courage, of a due Detestation of so vile an Enterprize, our not confessing of thee, when we have been most signally called unto it; we have provoked and rebelled against thee:

*O Lord, Righteousness belongs to thee, But unto us
Confusion of Face, as at this Day.*

By bowing our Shoulders to bear, and crouching down with *Issachar* under our Burthens, because the Land is pleasant, and Rest seemed good unto us, by not putting out our selves, and restoring our Sovereign; but neglecting that Prize, that thou wast pleased lately to put into our Hands, and forsaking our own Mercy; we have provoked and rebelled against thee:

*O Lord, Righteousness belongs to thee, But unto us
Confusion of Face, as at this Day.*

By our too much Formality and Coldness in our Devotion, by being wearied at the Return of our Days of Humiliation, and secretly repining at the length and frequency of our Prayers, by honouring thee with our Lips, while our Hearts have been far from thee; especially, we of this Family have provoked and rebelled against thee:

*O Lord, Righteousness belongs to thee, But unto us
Confusion of Face, as at this Day.*

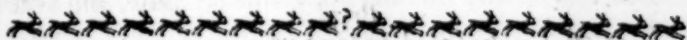
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By preferring Sacrifice before Obedience, and by holding fast our Iniquities, and yet thinking to be heard for our much speaking; we have provoked and rebelled against thee:

O Lord, Righteousness belongs to thee, But unto us Confusion of Face, as at this Day.

Who can tell, how oft he offendeth? O cleanse thou us from our secret Sins!

Try us, O Lord God, and search the ground of our Hearts; prove and examine our Thoughts, and look well if there be any other way of Wickedness in us, and lead us in the way everlasting.



A Prayer.

O Almighty and most Merciful Father, who art the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, and forgiving Iniquity, Transgression and Sins. Look down upon us with thy compassionate Eyes, who are here before thee in the Bitterness of our Souls, and do now with troubled Spirits, with broken and contrite Hearts, most humbly beg Pardon for these multitude of our Offences. Look, we humbly beseech thee upon the Blood of thy Son, which speaketh better Things than that of Abel; for his sake, spare us Lord, spare thy People, that thole Sins rise not up against us; for his Passions sake, expose us not for a Prey to their cruel Hands, who would both devour and deride us:

Spare us Lord, spare thy People, for the Glory of thy Name; O deliver us, and be merciful to all these our Sins, through Jesus Christ our Lord, Amen.



The Absolution to be pronounced by the Priest only.

Almighty God, our Heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them, that with hearty Repentance, and true Faith, turn unto him:

Have mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness; and bring

bring you to everlasting Salvation, both of Body and Soul,
through Jesus Christ our Lord, Amen.

The Lord's Prayer.

O UR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come, thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

Priest.

O Lord, open thou our Lips.

Answer.

And our Mouth shall shew forth thy Praise.

Priest.

O God make speed to save us.

Answer.

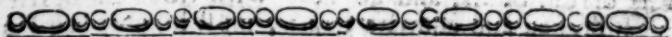
O Lord make haste to help us.

Priest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer.

As it was in the beginning, &c.



A Prayer.

Look down, O Lord, in the Bowels of thy Pity, and lend a tender Ear to the Voice of our Lamentation, our Adversaries are the chief, our Enemies prosper, for thou hast afflicted us, for the Multitude of our Transgressions, the Crown is fallen from the Head, woe unto us, we have sinned!

O Lord, behold our Afflictions; for the Enemy hath magnified himself.

The Adversary hath spread out his Hand upon all our pleasant things, they have entred into and prophaned thy Sanctuary, they have seen us low and have mocked at our Sabbaths; our solemn Feasts are become their Scorn, and our Devotion their Derision:

O Lord, behold our Afflictions; for the Enemy hath magnified himself.

Thou art become our Enemy, thou hast destroyed our strong Holds, thou hast encreased among us Mourning and Lamentation, because thou hast despised in the
Indig-

Indignation of thine Anger, the King and the Priest.

See, O Lord, and consider; for we are become very vile.

The Yoke of our Transgressions is bound by thy Hand, they are wreathed and come upon our Necks; thou hast made our Strength to fail, thou hast delivered us into their Hands, from whom we are not able to rise up: Thou hast trodden under Foot our mighty Men, in the midst of us: Thou hast called an Assembly to crush our young Men; Thou hast trodden us as in a Wine-press: Our Enemies hear of our Trouble, and they are glad that thou hast done it.

Behold, O Lord, for we are in Distress! Our Bowels are troubled, our Heart is turned within us; for we have grievously rebelled; abroad the Sword devoureth, at home there is Death; our Enemies have opened their Mouths against us, they hiss and gnash their Teeth; they say we have swallowed them up; certainly, this is the Day that we look for, we have found it, we have seen it. Thus are we in Derision all the Day long, we are become their Song, and their Musick:

O Lord, behold our Afflictions; for the Enemy hath magnified himself.

They have cried unto us, depart ye, ye are unclean; depart, depart, touch not; yea, these Men have said, they shall no more sojourn here:

O Lord, behold our Afflictions; for the Enemy hath magnified himself.

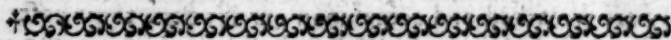
The Breath of our Nostrils, the Anointed of the Lord, is fallen into their Pits, and slaughtered by their Hands; of whom yet we said under his Shadow we shall live among the midst of these sad Distractions:

O Lord, behold our Afflictions; for the Enemy hath magnified himself.

Thus do we call to mind our Afflictions, and our Miseries; the Wormwood and the Gall, our Souls have them in Remembrance, and they are humbled in us; and therefore have we hope, it is of the Lord's Mercy that we are not consumed; because his Compassions fail not: They are new every Morning: great is his Faithfulness; for the Lord will not cast us off for ever, but tho' he cause Grief, yet will he have Compassion, according to the Multitude of his Mercies; for he doth not afflict willingly, nor grieve the Children of Men:

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be World without end, Amen.



PSALM III.

A PSALM of David, when he fled from Absalom his Son: Or the Security of God's Protection.

LORD, how are they increased that trouble me? Many are they that rise up against me.

2. Many *there be* which say of my Soul, *There is no help for him in God.* Selah.

3. But thou, O Lord, art a Shield for me; my Glory, and the lifter up of my Head.

4. I cried unto the Lord with my Voice, and he heard me forth out of his holy Hill. Selah.

5. I laid me down and slept, I awaked; for the Lord sustained me.

6. I will not be afraid of Ten Thousands of People, that have set *themselves* against me round about.

7. Arise, O Lord, save me, O my God: For thou hast smitten all mine Enemies upon the Cheek Bone: Thou hast broken the Teeth of the Ungodly.

8. Salvation belongeth unto the Lord: Thy Blessing is upon thy People. Selah.



PSALM VII.

David prayeth against the Malice of his Enemies, professing his Innocency, 10. by Faith he seeth his Defence, and the Destruction of his Enemies.

O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me.

2. Lest he tear my Soul like a Lion, renting it in pieces, while *there is none* to deliver.

3. O Lord my God, if I have done this; if there be Iniquity in my Hands.

4. If I have rewarded Evil unto him that was at Peace with me: (yea, I have delivered him that without cause is mine Enemy)

5. Let the Enemy persecute my Soul, and take it, yea let him tread down my Life upon the Earth, and lay mine Honour in the Dust. Selah.

6. Arise.

6. Arise, O Lord, in thine Anger, lift up thy self because of the Rage of mine Enemies ; and awake for me to the Judgment *that* thou hast commanded.

7. So shall the Congregation of the People compass thee about : For their Sakes therefore return thou on high.

8. The Lord shall judge the People : Judge me, O Lord, according to my Righteousness, and according to mine Integrity *that* is in me.

9. Oh let the Wickedness of the wicked come to an end, but establish the just : For the Righteous God trieth the Hearts and Reins.

10. My Defence is of God, which saveth the upright in Heart.

11. God judgeth the righteous, and God is angry *with the wicked* every day.

12. If he turn he will whet his Sword : He hath bent his Bow and made it ready.

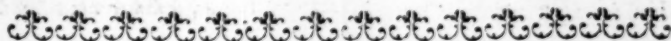
13. He hath also prepared for him the Instruments of Death ; he ordaineth his Arrows against the Persecutors.

14. Behold, he travelleth with Iniquity, and hath conceived Mischief, and brought forth Falshood.

15. He made a Pit, and digged it, and is fallen into the Ditch *which* he made.

16. His Mischief shall return upon his own Head, and his violent dealing shall come down upon his own Pate.

17. I will praise the Lord according to his Righteousness, and will sing *Praise* to the Name of the Lord most high.



P S A L M XXVII.

1. David sustaineth his Faith by the Power of God. 4. By his Love to the Service of God. 9. By Prayer.

THE Lord is my Light, and my Salvation, whom shall I fear ? The Lord is the Strength of my Life, of whom shall I be afraid ?

2. When the Wicked, *even* mine Enemies and my Foes came upon me to eat up my Flesh, they stumbled and fell.

3. Though an Host should encamp against me, my Heart shall not fear ; though War should rise against me, in this will I be confident.

4. One Thing have I desired of the Lord, that will I

seek after: That I may dwell in the House of the Lord, all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple.

5. For in the time of Trouble he shall hide me in his Pavillion; in the secret of his Tabernacle shall he hide me, he shall set me up upon a Rock.

6. And now shall mine Head be lifted up above mine Enemies round about me: Therefore will I offer in his Tabernacle Sacrifices of Joy, I will sing, yea, I will sing Praises unto the Lord.

7. Hear, O Lord, *when* I cry with my Voice: Have mercy also upon me, and answer me.

8. *When thou saidst*, Seek ye my Face, my Heart said unto thee, Thy Face, Lord, will I seek.

9. Hide not thy Face far from me, put not thy Servant away in anger: Thou hast been my Help, leave me not, neither forsake me, O God of my Salvation.

10. When my Father and my Mother forsake me, then the Lord will take me up.

11. Teach me thy way, O Lord, and lead me in a plain Path, because of mine Enemies.

12. Deliver me not over unto the will of mine Enemies: For false Witnesses are risen up against me, and such as breath out Cruelty.

13. *I had fainted*, unless I had believed to see the goodness of the Lord in the Land of the living.

14. Wait on the Lord: Be of good Courage, and he shall strengthen thine Heart: Wait, I say, on the Lord!

PSALM XLVI.

1. *The Confidence the Church hath in God.* 8. *An Exhortation to behold it.*

GOD is our Refuge and Strength: A very pleasant help in Trouble.

2. Therefore will not we fear, though the Earth be moved: And though the Mountains be carried into the midst of the Sea.

3. *Though the Waters thereof roar, and be troubled, though the Mountains shake with the swelling thereof.* Selah.

4. *There is a River, the Streams thereof shall make glad the City of God: The holy Place of the Tabernacle of the most high.*

5. God

5. God is in the midst of her: She shall not be moved; God shall help her, and that right early.

6. The Heathen raged, the Kingdoms were moved: He uttered his Voice, the Earth melted.

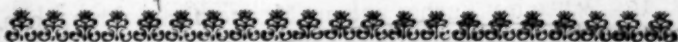
7. The Lord of Hosts is with us, the God of Jacob is our refuge. *Selah.*

8. Come, behold the Works of the Lord, what desolation he hath made in the Earth.

9. He maketh Wars to cease unto the end of the Earth: he breaketh the Bow, and cutteth the Spear in sunder, he burneth the Chariot in the Fire.

10. Be still, and know that I am God: I will be exalted among the Heathen, I will be exalted in the Earth.

11. The Lord of Hosts is with us: The God of Jacob is our Refuge. *Selah.*



P S A L M LXXXIII.

1. *A Complaint to God of the Enemies Conspiracies. 9. A Prayer against them that oppress the Church.*

KEEP not thou silence, O God: Hold not thy Peace, and be still, O God.

2. For lo, thine Enemies make a Tumult: And they that hate thee, have lift up their Head.

3. They have taken crafty Counsel against thy People, and consulted against thy hidden ones.

4. They have said, Come, and let us cut them off from being a Nation: That the Name of Israel may be no more in remembrance.

5. For they have consulted together with one consent; they are confederate against thee.

6. The Tabernacles of Edom and the Ishmaelites of Moab, and the Hagarens.

7. Gebal and Ammon, and Amalek, the Philistines with the Inhabitants of Tyre.

8. Assur also is joyned with them: They have holpen the Children of Lot. *Selah.*

9. Do unto them as unto the Midianites, as to Sifera, as to Jabin, at the Brook of Kison:

10. Which perished at Endor: They became as dung for the Earth.

11. Make

11. Make their Nobles like Oreb, and like Zeeb :
yea, all their Princes as Zebah, and as Zalmunna.

12. Who said, let us take to our selves the Houses of
God in possession.

13. O my God, make them like a wheel: as the stub-
ble before the Wind.

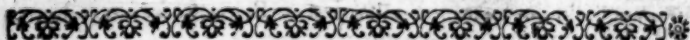
14. As the Fire burneth a Wood: and as the Flame
setteth the Mountains on fire;

15. So persecute them with thy tempest; and make
them afraid with thy storm.

16. Fill their faces with shame: that they may seek
thy Name, O Lord.

17. Let them be confounded and troubled for ever:
yea, let them be put to shame and perish.

18. That Men may know, that thou whose Name a-
lone is JEHOVAH art the most high over all the
Earth.



PSALM LXXXVI.

1. *David strengtheneth his Prayer by the conscience of his Re-
ligion.* 5. *By the goodness and power of God.* 11. *He de-
sireth the continuance of former Grace.* 14. *Complaining of
the proud, he craveth some token of God's Goodness.*

BOW down thine ear, O Lord hear me: For I am
poor and needy.

2. Preserve my Soul, for I am holy: O thou my God
save thy Servant that trusteth in thee.

3. Be merciful unto me, O Lord: for I cry unto thee
daily.

4. Rejoyce the Soul of thy Servant: for unto thee, O
Lord, do I lift up my Soul.

5. For, thou Lord, art good, and ready to forgive:
and plenteous in mercy unto all them that call upon
thee.

6. Give ear, O Lord, unto my Prayer; and attend to
the voice of my Supplications.

7. In the Day of my trouble I will call upon thee:
for thou wilt answer me.

8. Among the Gods there is none like unto thee, O
Lord, neither are there any Works like unto thy Works.

9. All Nations, whom thou hast made, shall come and
worship before thee, O Lord: and shall glorifie thy
Name.

10. For

10. For thou *art* great and doest wondrous things :
thou *art* God alone.

11. Teach me thy way, O Lord, I will walk in thy
Truth: unite my Heart to fear thy Name.

12. I will praise thee, O Lord my God, with all my
heart: and I will glorifie thy Name for evermore.

13. For great is thy Mercy toward me: and thou hast
delivered my Soul from the lowest Hell.

14. O God, the Proud are risen against me, and the
Assemblies of violent Men have sought after my Soul ;
and have not set thee before them.

15. But thou, O Lord *art* a God full of compassion,
and gracious, long-suffering, and plenteous in mercy and
truth.

16. O turn unto me, and have mercy upon me, give
thy Strength unto thy Servant, and save the Son of thine
Handmaid.

17. Shew me a Token for good, that they which hate
me may see it, and be ashamed: Because thou, Lord,
hast holpen me, and comforted me.



The First Lesson proper for this Occasion, the Second of
Samuel XV Chapter.

1. *Abfalom by fair Speeches and Courtesies, stealeth the Hearts of Israel.* 7. *Under Pretence of a Vow, he obtaineth leave to go to Hebron,* 10. *He maketh there a great Conspiracy,* 13. *David, upon the News flieth from Jerusalem,* 19. *Istai would not leave him,* 24. *Zadok and Abiathar are sent back with the Ark,* 30. *David and his Company go up Mount Oliver weeping,* 31. *He curseth Abitophels Counsel,* 32. *Hushai is sent back with Instructions.*

AND it came to pass after this, that Abfalom prepared him Chariots and Horses, and Fifty Men to run before him.

2. And Abfalom rose up early and stood beside the way of the Gate: And it was so, that when any Man that had a Controversy came to the King for Judgment, then Abfalom called unto him, and said, of what City art thou? And he said, Thy Servant is of one of the Tribes of Israel.

3. And Abfalom said unto him, See, thy matters are good and right, but there is no Man deputed of the King to hear thee.

4. Ab-

4. Absalom said moreover, oh that I were made Judge in the Land, that every Man which hath any Suit of Cause might come unto me, and I would do him Justice.

5. And it was so, that when any Man came nigh to him, to do him obeysance, he put forth his Hand, and took him and kissed him.

6. And on this manner did Absalom to all Israel that came to the King for Judgment: So Absalom stole the Hearts of the Men of Israel.

7. And it came to pass after forty years, that Absalom said to the King, I pray thee, let me go pay my Vow, which I have vowed unto the Lord in Hebron.

8. For thy Servant vowed a Vow while I abode in Geshur in Syria, saying, if the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

9. And the King said unto him, Go in Peace. So he arose and went to Hebron.

10. But Absalom sent Spies throughout all the Tribes of Israel, saying, as soon as ye hear the Sound of the Trumpet, then ye shall say, Absalom reigneth in Hebron.

11. And with Absalom went two hundred Men out of Jerusalem, *that were called*, and they went in their Simplicity, and they knew not any thing.

12. And Absalom sent for Ahitophel the Gilonite, Davids Counsellor, from his City, *even from Giloh*, while he offered Sacrifices: And the Conspiracy was strong; for the People increased continually with Absalom.

13. And there came a Messenger to David, saying, the Hearts of the Men of Israel are after Absalom.

14. And David said unto all his Servants that *were* with him at Jerusalem, arise, and let us flee; for we shall not *else* escape from Absalom: Make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the City with the edge of the sword.

15. And the Kings Servants said unto the King, Behold thy Servants *are ready to do whatsoever my Lord the King shall appoint*.

16. And the King went forth, and all his Household after him, and the King left Ten Women, *which were* Concubines, to keep the House.

17. And the King went forth, and all the People after him, and tarried in a Place that was far off.

18. And all his Servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites,

Gittites, Six Hundred Men which came after him from Gath, passed on before the King.

19. Then said the King to Ittai the Gittite, wherefore goest thou also with us? Return to thy Place, and abide with the King: For thou art a Stranger, and also an Exile.

20. Whereas thou camest but yesterday, should I this Day make thee go up and down with us; seeing I go whether I may, return thou, and take back thy Brethren, Mercy and Truth be with thee.

21. And Ittai answered the King, and said, as the Lord liveth, and as my Lord the King liveth, surely in what Place my Lord the King shall be, whether in Death or Life, even there also will thy Servant be.

22. And David said to Ittai go and pass over. (And Ittai the Gittite passed over, and all his Men, and all the little ones that were with him.

23. And all the Country wept with a loud Voice, and all the People passed over: The King also himself passed over the Brook Kidron, and all the People passed over, towards the way of the Wilderness.

24. And lo, Zadok also, and all the Levites were with him, bearing the Ark of the Covenant of God, and they set down the Ark of God; and Abiathar went up until all the People had done passing out of the City.

25. And the King said unto Zadok, carry back the Ark of God into the City: If I shall find favour in the Eyes of the Lord, he will bring me again, and shew me both it, and his Habitation.

26. But if he thus say, I have no delight in thee: Behold, *here am I*, let him do to me as seemeth good unto him.

27. The King said also unto Zadok the Priest, Art not thou a Seer? Return into the City in Peace, and your Two Sons with you, Ahimáz thy Son and Jonathan the Son of Abiathar.

28. See, I will tarry in the Plain of the Wilderness; until there come Word from you to certify me.

29. Zadok therefore and Abiathar carried the Ark of God again to Jerusalem; and they tarried there.

30. And David went up by the Ascent of Mount Olivet, and wept as he went up, and had his Head covered, and he went bare-foot: And all the People that was with him, covered every Man his Head, and they went up, weeping as they went up.

31. And

31. And one told David, saying, Ahitophel is among the Conspirators with Absalom. And David said, O Lord, I pray thee, turn the Counsel of Ahitophel into Foolishness.

32. And it came to pass, that when David was come to the top of the Mount, where he worshipped God, behold, Hushai the Archite came to meet him, with his Coat rent, and Earth upon his Head.

33. Unto whom David said, if thou passest on with me, then thou shalt be a Burden unto me.

34. But if thou return to the City, and say unto Absalom, I will be thy Servant, O King; as I have been thy Fathers Servant hitherto; so will I now also be thy Servant: Then mayest thou for me defeat the Counsel of Ahitophel.

35. And hast thou not there with thee Zadok and Abiathar the Priests? Therefore it shall be that what thing soever thou shalt hear out of the King's House, thou shalt tell it to Zadok and Abiathar the Priests.

36. Behold, they have there with them their Two Sons, Ahimaaz Zadok's Son, and Jonathan Abiathar's Son: And by them ye shall send unto me every thing that ye can hear:

37. So Hushai David's Friend came into the City, and Absalom came into Jerusalem.

The First Lesson.

Part of the II. of *Chronicles* C H A P. XIII.

Abijah succeeding, maketh War against Jeroboam. 4. He declareth the Right of his Cause. 13. Trusting in God, he overcometh Jeroboam.

NOW in the Eighteenth Year of King Jeroboam, began Abijah to reign over Judah.

2. He reigned Three Years in Jerusalem (his Mothers Name was Michaiah the Daughter of Uriel, of Gibeā:) and there was War between Abijah and Jeroboam.

3. And Abijah set the Battel in array with an Army of valiant Men of War, even Four Hundred Thousand chosen Men: Jeroboam also set the Battel in array against him, and with Eight Hundred Thousand chosen Men, being mighty Men of Valour.

4. And Abijah stood up upon Zemaraim, which is in Mount

Mount Ephraim, and said, hear me, thou Jeroboam, and all Israel:

5. Ought ye not to know, that the Lord God of Israel gave the Kingdom over Israel to David for ever, even to him and to his Sons by a Covenant of Salt?

6. Yet Jeroboam the Son of Nebat, the Servant of Solomon the Son of David is risen up, and hath rebelled against his Lord.

7. And there are gathered unto him vain Men, the Children of Belial, and have strengthened themselves against Rehoboam the Son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8. And now ye think to withstand the Kingdom of the Lord in the Hand of the Sons of David, and ye be a great Multitude, and there are with you golden Calves, which Jeroboam made you for Gods.

9. Have ye not cast out the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests after the manner of the Nations of other Lands? So that whosoever cometh to consecrate himself with a young Bullock, and seven Rams, the same may be a Priest of them that are no Gods.

10. But as for us, the Lord is our God, and we have not forsaken him, and the Priests which minister unto the Lord, are the Sons of Aaron, and the Levites wait upon their Business.

11. And they burn unto the Lord every Morning, and every Evening, burnt Sacrifices, and sweet Incense: the Shew-bread also set they in order upon the pure Table; and the Candlestick of gold with the Lamps thereof, to burn every Evening; for we keep the charge of the Lord our God, but ye have forsaken him.

12. And behold, God himself is with us for our Captain, and his Priests with sounding Trumpets to cry alarm against you: O Children of Israel, fight ye not against the Lord God of your Fathers, for you shall not prosper.

13. But Jeroboam caused an Ambushment to come about behind them; so they were before Judah, and the Ambushment was behind them.

14. And when Judah looked back, behold the Battel was before and behind; and they cryed unto the Lord, and the Priests sounded with the Trumpets.

15. Then the Men of Judah gave a shout; and as the Men of Judah shouted, it came to pass that God smote Jeroboam and all Israel, before Abijah and Judah.

16. And the Children of Israel fled before Judah; and God delivered them into their Hands.

17. And Abijah and his People slew them with a great slaughter; so there fell down slain of Israel Five Hundred Thousand chosen Men.

18. Thus the Children of Israel were brought under at that time, and the Children of Judah prevailed, because they relied upon the Lord God of their Fathers.

19. And Abijah pursued after Jeroboam, and took Cities from him, Bethel with the Towns thereof, and Jeshanah with the Towns thereof, and Ephraim with the Towns thereof.

20. Neither did Jeroboam recover strength again in the Days of Abijah; and the Lord struck him and he died.

Priest.

Glory be to the Father, &c.

People.

As it was in the beginning, &c.

Priest.

We will cry unto the Lord with our voice, yea even unto God will we cry with our voice, and he shall hear-ken unto us, for the Lord is gracious and long-suffering, and of great mercy, to them that call upon him.

People.

The Lord is nigh to all that be of a contrite heart, and will save such as be of an humble Spirit.

Priest.

And now Lord what is our hope, truly our hope is even in thee.

People.

For our Fathers hoped in thee, they trusted in thee, and thou didst deliver them, they called upon thee, and were holpen, they put their trust in thee, and were not confounded.

Priest.

The Lord be a Defence for the Oppressed, even a Refuge in due time of trouble, and they that know thy Name will put their trust in thee, for thou Lord never failest them that seek thee.

People.

People.

The merciful Goodness of the Lord endureth for ever and ever, upon them that fear him, and his Righteousness upon Childrens Children, even upon such as keep his Covenant, and think upon his Commandments to do them.

Priest.

Thou therefore that art a Saviour to all that trust in thee, thou that upholdeth all such as are falling, and liftest up such as be down, thou that healest the broken in Heart, and givest Medicine to heal their Sickness, thou that art the Father of Mercy, and God of all Consolation, thou that art Comfort to the Sad, and Strength to the Weak, hear thy Servant, we beseech thee, look down from Heaven, behold and visit us with thy Salvation.

Glory be to, &c.

*The Lord be with you;
And with thy holy Spirit.*

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come, thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. *Amen.*

A Prayer.

O Lord of Heaven and Earth, God of the Spirits of all Flesh; we a most sinful, and therefore now a most miserable People, do in the Bitterness of our afflicted Souls humbly fall down at the Footstool of thy Grace, most sadly bewailing our many and most heinous Sins; we have multiplied our Iniquities into a Violation of thy whole Law; having neither performed to thee our God, nor to Man the Duties thou requirest of us; so that by our wicked Works, we have denied that most holy Faith, whereof our Mouths have for so long a time made Profession, and now in thy just Judgment, thou hast set our Sins in order before our Eyes; yet return, O God, in great Mercy unto the many thousands of thy People, do thou accept and encrease in our Hearts a Detestation of all Wickedness. O let not thy Scourge end in a Desolation, or thine Anger go on unto the height of an everlasting Ruin; but hear us, merciful Father,

Father, hasten the Aversion of these thy sharp Judgments from us; Scatter thou the People that delight in War: And let the Blessing of Peace be upon the Heads of all those that strive and pray for this Blessing, and that for his sake, by whom thou givest every Blessing, even Jesus Christ our Lord, *Amen.*

Priest.

Hear our Voice, O Lord, out of thy holy Temple, let our Complaint come before thee, let it enter even into thy Ears.

People.

Our Hearts are in heaviness, O let us make our Prayers unto thee in an acceptable time.

Priest.

O Lord, our Iniquities are against us, our Rebellions are many, with which we have transgressed against thee, but we confess our Wickedness, and are sorry for our Sins.

People.

Our Confusion is daily before us, Fearfulness and Trembling are come upon us, and an horrible dread hath overwhelmed us, and it is thy great Mercy only, that we are not consumed, for we have sinned, O Lord, we have transgressed and done wickedly, yea, we have rebelled and departed from thy Precepts, and from thy Commandments.

Priest.

Innumerable Troubles are come about us, and our Sins have taken hold upon us, that we are not able to look up; yea, they are more in number than the Hairs of our Head, and our Hearts have failed us, O Lord, Righteousness belongs unto thee, but unto us Confusion of Face; because of all the Offences we have committed against thee.

People.

Yet Compassion and Forgiveness is with thee, though we have rebelled against thee, O Lord, according to thy Goodness, we beseech thee, let thine Anger and thy Wrath be turned away from us, and cause thy Face to shine upon thy Servants: Incline thine Ears and hear, open thine Eyes and behold our Afflictions, for we do not present our Supplications before thee in our own Righteousness; but for thy manifold and great Mercies.

Priest.

Priest.

We have sinned, we have sinned against thee, O Heavenly Father, and are no more worthy to be called thy Sons.

People.

Yet, O Lord, hear! O Lord, forgive, consider, do it, and defer not for thine own sake, O our God.

Priest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

People.

As it was in the beginning, is now and ever shall be World without end. *Amen.*

Priest.

Hear our Prayers, O Lord, and hide not thy self from our Petitions, and hearken unto the Words of our Mouth, for Strangers are risen up against us, and Tyrants, which have not God before their Eyes, seek after our Souls.

People.

Cast us not away in the times of our Weakness; forsake us not when our Strength faileth us.

Priest.

O remember not our Offences, but according to thy Mercy think thou upon us, for thy Goodness sake.

People.

O turn thee unto us, and have Mercy upon us, for we are desolate and in Misery.

Priest.

The Sorrows of our Hearts are enlarged: O bring thou us out of all our Troubles!

People.

Turn us, O God, our Saviour, and let thine Anger cease from us; send down from on high, and deliver us; take us out of those many Waters.

Priest.

Why art thou absent from us so long? Why is thy Wrath so hot against the Sheep of thy Pasture?

People.

Wherefore hidest thou thy Face, and forgettest our Misery and Trouble? For our Soul is brought low unto the Dust, and our Belly cleaveth unto the Ground.

Priest.

Look upon our Adversity and Misery, and forgive us all our Sins.

Arise.

Arise, O Lord, and help us, and deliver us, for thy Mercies sake, so shall it be known that it is thy Hand, and that thou, Lord, hast done it.

Priest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

People.

As it was in the beginning, is now and ever shall be World without end, Amen.



The Second Lesson proper for this Occasion is, XXIV.
Chapter of St. Matthew.

1. Christ foretelleth the Destruction of the Temple: *What and how great Calamities shall be before it.* 29. *The Signs of his coming to Judgment.* 36. *And because that Day and Hour is unknown.* 42. *We ought to watch like good Servants, expecting every Moment our Masters coming.*

AND Jesus went out, and departed from the Temple, and his Disciples came to him for to shew him the Buildings of the Temple.

2. And Jesus said unto them, see ye not all these Things? Verily I say unto you, there shall not be left here one Stone upon another, that shall not be thrown down.

3. And as he sate upon the Mount of Olives, the Disciples came unto him privately, saying, tell us when shall these Things be? And what shall be the Sign of thy coming, and of the end of the World.

4. And Jesus answered and said unto them, take heed that no Man deceive you.

5. For many shall come in my Name, saying, I am Christ; and shall deceive many.

6. And ye shall hear of Wars, and rumours of Wars: See that ye be not troubled: For all these things must come to pass, but the End is not yet.

7. For Nation shall rise against Nation, and Kingdom against Kingdom, and there shall be Famines, and Pestilence, and Earthquakes in divers Places.

8. All these are the beginning of Sorrows.

9. Then shall they deliver you up to be afflicted, and shall kill you: And ye shall be hated of all Nations for my Names sake:

10. And

10. And then shall many be offended, and betray one another, and shall hate one another.

11. And many false Prophets shall rise, and shall deceive many.

12. And because Iniquity shall abound, the Love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the end come.

15. When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the holy Place, (who so readeth, let him understand)

16. Then let them which be in Judea, flee into the Mountains.

17. Let him, which is on the House top, not come down, to take any thing out of his House.

18. Neither let him, which is in the Field, return back to take his Cloths.

19. And wo unto them that are with Child, and to them that give suck in those Days.

20. But pray ye that your Flight be not in the Winter, neither on the Sabbath day.

21. For then shall be great Tribulation, such as was not since the beginning of the World to this time, no, nor ever shall be.

22. And except those Days should be shortened, there should no Flesh be saved: But for Elects sake those Days shall be shortened.

23. Then if any Man shall say unto you, lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, inasmuch, that (if it were possible) they shall deceive the very Elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the Desert, go not forth: Behold, he is in the secret Chambers, believe it not.

27. For as the Lightning cometh out of the East, and shineth even unto the West: So shall also the coming of the Son of Man be.

28. For whereoevet the Carcase is, there will the Eagles be gathered together.

29. Immediately after the Tribulation of those Days, shall the Sun be darkned, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heaven, shall be shaken.

30. And then shall appear the Sign of the Son of Man in Heaven: And then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory.

31. And he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of Heaven to the other.

32. Now learn a Parable of the Fig-tree: When his Branch is yet tender, and putteth forth Leaves, ye know that Summer is nigh.

33. So likewise ye, when ye shall see all these things, know that it is near, even at the Doore.

34. Verily I say unto you, this Generation shall not pass, till all these Things be fulfilled.

35. Heaven and Earth shall pass away, but my Words shall not pass away.

36. But of that Day and Hour knoweth no Man, no, not the Angels of Heaven, but my Father only.

37. But as the Days of Noe were, so shall also the coming of the Son of Man be,

38. For as in the Days that were before the Flood, they were eating and drinking, marrying and giving in marriage, untill the Day that Noe entered into the Ark.

39. And knew not when the Flood came, and took them all away; so shall also the coming of the Son of Man be.

40. Then shall two be in the Field, the one shall be taken and the other left.

41. Two Women shall be grinding at the Mill, the one shall be taken, and the other left.

42. Watch therefore, for ye know not what Hour your Lord doth come.

43. But know this, that if the good Man of the House had known in what watch the Thief would come, he would have watched, and would not have suffered his House to be broken up.

44. Therefore be ye also ready, for in such an Hour as you think not, the Son of Man cometh.

45. Who then is a faithful and wise Servant, whom his

his Lord hath made Ruler over his Household, to give them Meat in due Season.

46. Blessed is that Servant, whom his Lord, when he cometh, shall find so doing.

47. Verily I say unto you, that he shall make him Ruler over all his Goods.

48. But and if that evil Servant shall say in his Heart, my Lord delayeth his coming.

49. And shall begin to smite his Fellow Servants, and to eat and drink with the Drunken.

50. The Lord of that Servant shall come in a Day when he looketh not for him, and in an Hour that he is not aware of;

51. And shall cut him asunder, and appoint him his Portion with the Hypocrites: There shall be weeping and gnashing of Teeth.

Priest.
Give thy Judgments O God; and thy Righteousness to the King.

People.
The Lord hear him in the Day of Trouble, the Name of the God of Jacob defend him.

Priest.
Send him help from thy Sanctuary, and strengthen him out of Sion.

People.
Let the King rejoice in thy Strength, O Lord, and let him be exceeding glad of thy Salvation.

Priest.
Grant him his Hearts desire, and deny him not the Request of his Lips.

People.
O Lord, gird him with Strength unto the Battle, throw down his Enemies under him.

Priest.
Make them to turn their Backs upon him, and disperse those that hate him.

People.
Deliver him from the strivings of his People.

Priest.
Deliver him from his cruel Enemies, and set him above his Adversaries, thou shalt rid him from the wicked Man, and why? Because the King puts his Strength

In the Lord, and in the Mercy of the most High, he shall not miscarry.

People.

Some put their trust in Chariots, and some in Horses, but we remember the Name of the Lord our God.

Priest.

Save Lord and hear us, O King of Heaven, when we call upon thee.

People.

Be thou exalted in thy own Strength, to will we sing and praise thy Power.

Priest.

Glory be to the Father, and to the Son, &c.

People.

As it was in the beginning, &c.

O Lord God, that dost build up Jerusalem, and gather together the putrefacts of Israel, wherefore art thou absent so long, and why is thy Wrath so hot against the Sheep of thy Pasture?

O think upon thy Congregation, whom thou hast purchased and redeemed: of old, think upon the tribe of thine Inheritance, and mount Sion where thou hast dwelt.

Lift up thy Feet and disperse all those our Enemies which have done ill in thy Sanctuary.

For they have broken down the carved Work thereof with Axes and Hammers: They have defiled the dwelling Places of thy Name, yea, they said in their Hearts, let us make havock of them altogether.

O God, how long shall the Adversary do this Dishonour, how long shall the Enemy blaspheme thy Name for ever?

Why withdrawest thou thy Hand, why pluckest not thou thy right Hand out of thy Bosom to scatter the Enemy?

Arise, O God, maintain thine own Cause, remember how the foolish Man blasphemeth thee daily.

Forget not the Voice of thine Enemies, the presumption of those that hate thee increaseth ever more and more.

Priest.

Glory be to the Father, and to the Son, &c.

People.

As it was in the beginning, &c.

A Prayer.
O Eternal God, and most merciful Father, we humbly beseech thee to be merciful unto us, and be near to help us, in all those extremities which our Sins threaten to bring upon us, our Enemies are strengthened against us, because our Rebellions are multiplied against thee, and we deserve to suffer what our Enemies threaten, and sudden destruction and with desolation, but there is mercy with thee, that thou mayst be feared; and there is mercy with thee, that they may not be feared; shew us therefore thy mercy, O Lord, and let us so fear thee, that we may never be brought to feel or fear them, and that for our Jesus, and thy Christ his sake. *Amen.*

A Prayer for the Church.
A Almighty God, and gracious Father, we confess against our selves that we are most worthy of all the Judgments that thou hast threatened against us, these Kingdoms, this Church, which is now under the Cross, and near to utter ruin, and extirpation, unless thy mercy step in between thy fierce Wrath, and our heinous Sins, and howsoever the voice of our crying Sins, hath ascended into thine Ears, and stirred up Destroyers to root us out, that we be no more a People, and that thy Name be no more called upon, nor hallowed by us, yet we most humbly beseech thee, to hear the Prayers and Supplications, with strong Cryings and Tears which once our blessed Saviour offered for us upon the Cross, and in the Garden, and daily represents unto thee; and for his all-sufficient Merits, which speak better things than the Blood of *Abel*, hear not the cry of our Sins, but hear the cry of his Blood, and therein wash away all our Sins, let our great Miseries and Dangers suffice for that which is past, and let that Orator in thy own Bosom, that is, thine own fatherly goodness perswade and prevail for us, and purchase our Deliverance and Safety; hear us for our selves and others, look upon us with the Eyes of Pity and Compassion, consider our Enemies how many and how mighty they be, and they bear a tyrannous hate against us. Our Goods, our Lands, our Lives, will not suffice their boundless Ambition: Our Religion, our Souls, and if it were possible, our God, is that they strike at; curse thou their Angers, for it is fierce, and their Wrath, for it is cruel. Divide them in *Jacob*, and scatter them in *Israel*: As for us, deliver us out of their Hands,

Hands, and unite us together in the bond of Peace, that being freed from our many and tyrannous Enemies, we may ever bless thy sacred and holy Name, and evermore serve thee without fear in Holiness and Righteousness all the Days of our Life, thro' Jesus Christ our Lord. *Amen.*

WE beseech thee, Almighty God, look upon the hearty desires of thy humble Servants, and stretch forth the right Hand of thy Majesty to be our Defence against all our Enemies, through Jesus Christ our Lord. *Amen.*

GRANT we beseech thee, Almighty God, that we which for our evil deeds are justly punished, by the comfort of thy Grace may mercifully be relieved, through Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, mercifully look upon our Infirmities and Miseries, and in all our Dangers and Necessities, stretch forth thy right Hand to help and defend us, through Christ our Lord. *Amen.*

ALMIGHTY God, which art more ready to hear, than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of thy mercy, forgiving us those things, whereof we are afraid, and giving unto us that, that our Prayers dare not presume to ask, through Jesus Christ our Lord. *Amen.*

A proper Prayer for the Thirtieth of January, the Anniversary of England's Captivity, and Tyrants Liberty.

O Blessed Lord God, who by thy Wisdom guidest and orderest all things most suitable to thy Justice, and performest thy Pleasure, always in such manner to us, that thou canst also appeal to us, whether thy ways be not equal: we, thy poor afflicted People, fall down before thee, acknowledging the justice of thy proceedings with us, and that the amazing Judgment, which as this Day befall us, in thy permitting cruel Men, Sons of Belial to execute their fury of their Rebellions upon Our late Gracious Sovereign, and to imbrew their Hands in the Blood and Murder of the Lords Anointed, that

was

was drawn down by the great and long Provocations of this Nation sins against thee: For all which and our own parts, in which, we sinful wretches here met together, desire to humble our selves before thee, and to tremble at thy presence in this Days sore Vengeance, the effect as well as the defect of our Impieties, the work of our own Hands upon our selves, thy heavy Judgment, but our own most horrible Sin; for which alone (did not multitude of other Sins cry our against us) thou mightest justly descend down upon us all, as thou didst in Sodom, and leave us no other memorial than to be the frightful Monuments of thine Indignation and Fury to all Posterity. Gracious is the Lord, and merciful, therefore, it is that we are not consumed! O let thy long-suffering and patience lead us to Repentance: And now, O Lord, looking on this particular signal Judgment, and thy last Trump warning us to flee from the Wrath to come; We come forth to meet our God, mourning in our Prayers before thee, and begging the averſion of thy further displeasure, and the removal of these Plagues of long continuance from us; for the all-sufficient merits of the Death and Sufferings of our blessed Saviour. O forgive our great and manifold Transgressions, and for his bloody Passion sake, deliver this Nation from Blood-guiltiness, that of this Day especially; O God of our Salvation. Let not our crying Sins intercept our Prayers, or thy Blessings; but hear the Voice of our Tears; and hearing forgive and heal us: retire not quite from us into thine own Place, Laugh not at our Calamities, neither Mock in this Day of our Visitation: Vindicate thy own Cause, and thine own Providence, that it may appear unto Men, that thou bearest up the Pillars of the Earth; and that by thee Kings do Reign. And though thou hast suffered our Enemies to proceed to that high pitch of Violence against our late King, even to kill and take possession of his Throne and Reverews; Yet frustrate now at length their bold Hopes and Desires; let not their mischievous imaginations Prosper, lest they be too Proud; let them not be able to establish themselves in that prosperity and greatness they have Fancied; let them not lay of his Family, God hath forsaken them, let us persecute them: Shew some Token on his seed for Good, that their Enemies may see it, and be ashamed; because thou, Lord, hast Holpen and Comforted them.

Bow the Hearts of the Subjects of this Land, as thou didst those of *Israel* to *David*, that they acknowledge and receive joyfully the Heir of these Three Kingdoms; and fasten thou him as a Nail in a sure Place; behold his Injuries, and have compassion on his Innocency; and let the desire of his Enemies perish like that of the Hypocrite; but bring him, maugre all their Oppositions, to a peaceable Possession of that Throne to which by Birth-right thou hast design'd him, and establish him in the Just Rights of his Family. O Lord, we wait on thee this Day for this Blessing; make no longer tarrying, but according to the time thou hast Plagued us send us Deliverance. Snatch the Prey out of the Lions Teeth, and pull us out of the Burnings like a Fire-brand: We beseech thee, that this Day, we may spread before thee the Words of *Rabshakeh*, the proud railing, and scornful reproach of our (Enemies) Behold this Day their Exaltation, and our Mourning: O Lord, our Eyes are towards thee! For whom nothing is hard; let it not seem a small thing to thee, that we suffer, but concenter our Prayers with the many Thousands that call on thee; that Salvation may come to our King, and through him thy Blessing of Peace unto thy People. Think upon those that are peaceable, and faithful in the Land, and deal thou with us according to thy Word, wherein thou hast caused us to put our trust: Let the World see that there is a God that judgeth the Earth, and will send deliverance to his People in their needful time of trouble. But whatsoever is, let us not behave our selves frowardly, but with all Christian Humility, run the race thou settest before us, and patiently bear the Indignation of the Lord, because we have sinned against him. And we meekly beseech thee, that if the Divine Decree of thy Justice withstand our Petitions, our Prayers may return unto our own Bosoms; and that thou wilt make thy Judgments temporal and not spiritual upon us; but assist us with strength proportionable to our temptations; that we be not delivered to evil: but that in well-doing we may commit our selves unto thee our God, as unto a faithful Creator; and that both our King and we may say with a Christian submission, and cheerfulness: It is the Lord, let him do what seemeth him good; to whom we desire to ascribe Honour, Praise, Dominion and Thanksgiving, now and for evermore. Amen.

